

The American Friend

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Advices for Daily Life

Prepared by German Friends

What Do We Mean Emergency?

An Editorial

How the New Year Opens On Our Campuses

Out Where the Tallest Corn Begins

Howard W. Elkinton

From Mormon Land to Oregon Trail

Editorial Travelogue

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For October 26—Civic Responsibility Regarding the Drink Problem

(Deut. 5:32, 33; 11:26-28. Isaiah 28:1-6. Hab. 2:12)

THREE GROUPS PRESENTED

Writing in the introduction to the Quaker symposium, "Beyond Dilemmas," Douglas V. Steere assessed human behavior in these words: "Put a man in a tight place through which he cannot see his way and you compel him either to plunge blindly and brazenly on; or to sink down, paralyzed; or to pause to assess the present situation . . . and then to move quietly on." Without reference to the matter of present interest, he has nevertheless given an almost exact analysis of the behavior of the Christian forces in respect to civic responsibility regarding beverage alcohol. For no doubt about it, the people who a few years ago did believe in a rigid responsibility, have found themselves in a place through which they cannot see their way. In this emergency they have been unerringly divided three ways.

Many Christian people have simply sunk down paralyzed. The struggle seems to have gone against them and they see no way forward. The nerve of effort has been cut and they accept what appears to be inevitable, the unbridled and uncontrolled expansion of the sale of alcohol, with all its economic and political implications.

A second group, facing the same situation, has plunged blindly and brazenly on. Without learning anything from the past, they are determined to repeat the same old mistakes if necessary, but at any rate to go on in exactly the same way, come what will. They are like the people of whom Paul spoke: "They have an enthusiasm . . . but an unenlightened one."

Let us hope there is a third group which knows how to "pause . . . assess . . . move quietly on." The ghost of civic responsibility has not been laid just because the Eighteenth Amendment to the Constitution has been repealed. This is certainly no time for Christian folk to either sink down paralyzed, or to plunge forward blindly. This is a time rather for Christian statesmanship based upon quiet conviction, adequate knowledge, and courageous faith in a righteous cause.

To that end let these questions be

raised. About them we must have, not hazy generalizations, but exact knowledge. Then, fortified by this truth, we may go about our way of establishing civic responsibility.

1. What is the relationship between the present beverage alcohol business and the national income?
2. How efficient is the brewing business in the use of raw material? (We are going to have to face the question of raw material in a more fundamental fashion soon).
3. How does the present setup of control of alcohol affect the national health, physical and mental?
4. What is the extent of the influence of the liquor business on the political life of the nation?

Now knowledge alone is not enough. There is always a fundamental premise, in the light of which, truth is utilized. Even our knowledge of the devious way of the brewing traffic will not be enough. From what fundamental premise will we work in using this knowledge? It has been true in the past that Friends do have such a first premise. It is found in our settled conviction of the infinite worth of a person in the sight of God. From this root has stemmed all our social passion. It is not just humanitarianism. It is a deep religious conviction about the relationship of God and man, and about their value to each other. Man is worth something in the sight of God. And you will use your truth in the light of this worth of man.

RUSSELL E. REES.

Chicago, Illinois.

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For Nov. 2—Ways of Dealing With Sin (Gal. 6:7,8. 1 John 1:5-2:6)

ON BEING HONEST WITH NO. 1

If there is a way of dealing with sin, modern man ought to know about it. There surely can be no doubt of the fact of sin. Something tragic is wrong with our world, and there is a growing suspicion that it is sin that is crouching at the door.

But modern man often makes the mistake of discussing sin as if it were something over on the other side of the street, or the other side of the ocean, something practiced beyond the railroad tracks by other races and classes, something of which he has faintly heard, but of which

he has no immediate, personal knowledge. The New Testament never makes this mistake. It always speaks of it as something present and personal; and the consequences are personal and inevitable. "Whatsoever a man sows, that shall he also reap." Mark you, not his descendants, not his social order, but Paul is sure that he, himself, will get a harvest from the seed sown.

The reality of sin has been stated thus by Rufus Jones: "Sin is no abstract dogma. It is not a debt which somebody can pay and so wash off the slate. Sin is a fact within our lives. It is a condition of heart and will. There is no sin apart from a sinner. . . The person who sins disobeys a sense of right. He falls below his vision of the good."

Now the way to deal with sin must be as real as sin itself. One of the best ways to begin, is to start asking yourself questions, and demanding a serious answer. For instance, take up your Discipline and turn to the Queries, reading carefully and thoughtfully, pausing to make your own answers as you go. "Do you love one another as becomes the followers of Christ?" Now no pretense; an answer. "Are you careful of the reputation of others?" Remember, the truth now. Go on then through the Queries, and then make some new ones to fit your particular life. John Woolman formulated some interesting questions in the field of economic behavior. "May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions."

Then it is a good idea to have a standard against which to measure your own behavior. "The Lord stood beside a wall with a plumbline in his hand." The Christian teaching provides such a plumbline. In fact that is what embarrasses us. Gerald Heard puts that straight: "The real obstacle to believing in Christianity is not miracle. . . What really stands in the way of accepting the Gospel of Jesus is not the strain on our credulity but the demand on our characters. It is the Sermon on the Mount which is the central problem." If we could believe that, he thinks the rest would be easy. "If we cannot act up to the Sermon on the Mount it were better dismissed as poetry. . ."

Let the New Testament speak again: "Hereby we know that we know him if we keep his commandments." We are called, in the startling language of Thomas R. Kelly to "Holy Obedience," to follow the Lord, not only the first half, but the other half also. It is not enough to say nice things about Christ; the test is, are we willing to put his way to the trial in our living? "He

(Continued on page 458)

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What Do We Mean—Emergency?

AN EMERGENCY has been declared in connection with Friends' Civilian Public Service Camps. We have become so accustomed to the declaration of national emergencies that it is natural and proper for us to scrutinize this declaration from within our own group. Is there a bona fide emergency? Is it valid? If so, is it serious? How does it affect the boys involved and the Society of Friends? These are questions which require candid answers.

What is the nature of this emergency and how did it come about? For a factual statement of the case, we refer readers to a short presentation, "Financial Situation in Friends' C. P. S. Camps," which appears in this issue. Repetition is unnecessary here. For reasons there set forth with restraint and moderation, our C. P. S. administration faces a deficit at this time which threatens bankruptcy if an amount approximating forty thousand dollars is not raised by Friends between now and the first of the year. In short, the government will step in and take over the management of our camps.

What if the government does take over and relieves Friends of this financial responsibility? In that event, the government will not only finance the camps but will pay the C. O. campers the same amount per month that it pays the boys in the army. Many people, including some Friends, think that is the way it should be. To our way of thinking, it is right at this point that the emergency becomes so serious. If we default to the government in this situation, our peace testimony is largely invalidated and our camps lose their major significance.

In the first place, if this happens we shall have betrayed the confidence which the public has come to have in the integrity of our profession. It is ironic that General Hershey senses this more discerningly than do many Friends. If we are not willing to make the sacrifice to maintain our uncompromised testimony, he says in effect, the public will call in question our sincerity, and the whole C. O. setup as provided in the Selective Service Act will be undermined.

If the government assumes control, what will be the effect upon our young men in camp? Their first reaction will naturally be that the Society of Friends has let them down. They will lose the zest of feeling that they are making a personal and creative contribution, in which the spirit and purpose in which

they serve is more significant than the work actually performed. Spiritual morale will almost certainly deteriorate toward the level of the typical C. C. C. and W. P. A. attitude. This would be a tragic price for Friends to pay for getting out from under our manifest responsibility.

What would be the effect of all this upon the Society of Friends? (We turn from "will" to "would" for we cannot believe that Friends will permit this disaster.) A gnawing realization of failure in the breach would face and haunt us. We would have failed our cause, failed ourselves, failed the other peace churches, failed those who have believed in us. Our Quaker C. O. boys would come under the military discipline of government operated camps, as already indicated, or, if the other peace churches were allowed to carry on without us, some of our young men might find places in the Mennonite and Brethren camps. In either case, they would pass from our care and supervision. Just here it may be inquired why and how the Mennonites and Brethren are operating their camps without facing a financial problem like the one confronting us. In the first place, their camps are being operated to capacity, or near capacity, as ours have not been, keeping down their per capita cost. They have many more boys in camp than do Friends. Second, they early made an assessment upon their entire membership and thus accumulated funds in advance with which to finance their camps and thus to preclude emergencies. Whether unfortunately or no, such forthrightness is not according to the manner of Friends. It seems that we have to do these things the hard and precarious way.

But we have not yet plumbed the depth of the disaster if Friends should fail to meet this situation. We could hardly imagine an opportunity better made to order for training and disciplining our youth for the leadership required in the post-war period. We talk much of the kind of mutual relationships and community life that should emerge from the present cataclysm; of the reconstruction work that will be required at home and abroad. Friends have already been experimenting in this field, and here in our C. P. S. camps we have an unprecedented and an almost unbelievable setting for conditioning young Friends to meet constructively the requirements of a new way of life, as contrasted with the tragic way

of compulsion and force. All this would be absolutely foreign to a government dominated camp. As Kirby Page puts it, God can work only through free persons in bringing in the kingdom of love. There can be no compelled communion or enforced fellowship. It would be spiritual tragedy for Friends to jeopardize what is perhaps the most timely and significant opportunity ever presented to a religious group. It would be like muffing the ball on the third strike in the ninth inning with two men out.

Meantime, are the C. O. men in camp giving a good account of themselves? Is the work they are doing of real national importance? Are they proving themselves and justifying the Friendly purpose? We believe these questions can be answered unqualifiedly in the affirmative. In camps of mixed groups, with little in common but opposition to war, the democratic process is being worked out toward spiritual unity. While varied in nature from place to place, the work being done had already been considered of national importance before the present international situation had developed. Moreover, although the camps have been in operation but a short time, government observers have expressed surprise and satisfaction over the quality and quan-

tity of work accomplished. They have fully conceded the moral impetus and intellectual integrity that have characterized Civilian Public Service, as unique in all their experience. In special instances (as reported in our news columns) hazardous service heroically performed has been widely recognized and publicly acclaimed.

This, then, is the very real emergency now confronting American Friends. Between now and January first, Friends will decide whether Civilian Public Service has significance worth paying for: significance for the young Friends involved; significance for the future of the Society of Friends; and significance for the kind of world we wish to help create. All of us will participate in this decision. That is inescapable. Arrangements are now being made in our various Yearly Meetings to carry the information of the immediate situation to all our meetings and members. They will be asked to make special contributions to insure that Friends' C. P. S. camps will continue under our own management. No "fall election" was ever more momentous to Friends. May we unite to "get out the vote," and may it be a vote of confidence in that constructive good will for which Civilian Public Service stands.

Advices for Daily Life

As Worked Out by the German Friends

OBERVE, dear friends, the promptings of love and truth in your hearts. They are the leadings of the Holy Spirit of God. Do not oppose his workings in you. It is his light that shows us our darkness and leads us to true regeneration. It is God's love which draws us to him. It is the redeeming love which appeared in Jesus Christ—in his whole life and in his death.

Feel yourselves seriously responsible in your meetings for worship, to enter reverently into the fellowship with God and with one another. Come with prepared hearts and minds. Place yourselves under the influence of the Divine Presence, so that you may feel the evil in you vanish and the good strengthened. God calls each one to service in worship. Be obedient and faithful, whether through a message or in silent waiting—and receive the message of others in tender attention.

Live in love as Christian brothers—ready to help one another. Rejoice with one another over the blessings of life. Sympathize with one another in affliction. Know one another as fellow workers in that which is enduring. Watch for the good in one another, while you pray that each one may be a living member in the Church of Christ and may grow in the knowledge of God's love.

Make it your business to advance the cause of truth and justice and to extend

Through the kindness of Howard E. Yarnall of State College, Pennsylvania, who translated them, we present these Advices which German Friends, after long consideration, have prepared for their own use. They are stimulating as an interpretation and an expression of effective Christian living, worked out by a new group of Friends under peculiarly difficult conditions, and may be pondered with profit by American Friends. In a succeeding issue we plan to publish the Queries which are based on these Advices.

the Kingdom of God both at home and outside. Be ready fearlessly to take on yourselves your task in that cause and to deliver his message, as you witness to his power.

Gain for yourselves the power of quiet in the bustle of daily life. Create for yourselves a quiet place in which you may experience the meaning of prayer and the power of the presence of God. Advance yourselves through reading of the Bible and other works which serve the spiritual life. Let Sunday be a day of refreshment of the spirit and of Divine service.

Watch with Christian tenderness over the opening minds of your children. Help them to understand the teachings of Jesus. Seek to awaken in them the love

of Christ, and by example and practice of self-control, to lead them to obedience toward God's law in their own hearts, so that they may be happy and willing in his service.

Observe reliability and truthfulness very carefully in your own conduct and encourage them in your families. In your habits of life, in your clothing, in the furnishing of your houses, choose the simple and beautiful. Encourage the reading of good books, so that the good taste thus formed instinctively rejects that which is low or common. Do not forget the influence which music and other arts have in the formation of the spirit.

For yourselves and your children, esteem highly the beauty and power of friendship. Choose such recreations as are pure and healthy. Take care that they are in harmony with your service for God and man and be prepared at all times to drop them for the sake of this service. Be on your guard that the inclination to pleasure does not become master of you. Strive to make your home a place of continual peace and joy, where all who live with you or visit you will feel the presence of God.

During good health so manage your affairs that sickness and death will not place your dependents in confusion.

Seek for your children the full development of Divine gifts, which true

education can give. Remember that the task to which we are called requires sound bodies, a well brought up generation, high ideals and an understanding of the Laws and the Will of God. Maintain an open mind—ready at any time to receive new light. Be zealous that your education continue through the whole of life, and that the advantages which it brings to you shall be shared by all.

When you consider marriage, remember that happiness is dependent on the presence of respectful and understanding love. Bear in mind the serious responsibilities of parenthood. Do not forget how much help the loving counsel of your parents may furnish you. Seek to be united in common discipleship of Jesus Christ. Pray for God's guidance. Desire that before all earthly considerations your fellowship may be recognized and blessed by him.

Always feel responsible in your daily work, your social activities and other endeavors, that the dominion of God on earth may be brought about. Live, not for yourselves, but for others. Keep in mind your responsibilities as citizens for the administration of your city and your state. Concern yourselves to become acquainted with the cause of social injustices. Work for an ordering of society which is founded on truth and mutual service, and which over and above all material goals is aimed at the true enrichment of human life.

Let your speech be "yes, yes," "no, no," whatever exceeds that is evil.

Bring all your outward interests under the ordering influence of the Spirit of Christ. If thee stands before the choice of a profession, be it for thyself or for thy children, think first of the service which thee should and can render to God and to thy fellowmen. In thy relations to others in thy daily work, show the spirit of justice and understanding and thus give a living witness to the truth.

In the concern about the future of yourselves and your families, be not overanxious, but in quietness of spirit seek first the Kingdom of God and his righteousness. Be ready—in answer to God's call—to save or to spend, to give or to withhold. The one is commissioned to carry into his work fresh energy and a look into the future; the other to limit his responsibilities or to withdraw from acquisitive life, so that he may be free for new tasks which God has prepared for him.

Observe the misery that arises out of the use of intoxicants and consider whether you should not forego the use of them for yourselves, and should not refrain from offering them to others or from participation in their manufacture or sale. Do not let yourselves be held back from the realization of principles which you have conscientiously recognized by the need for being good fellows or through fear of appearing strange.

Avoid and discourage every sort of betting, games of chance and trade speculations which bear the character of games of chance. Consider how widespread and various the temptations are to become rich at the cost of others, and how often apparently harmless indulgence little by little leads to ruin and crime.

Be faithful in maintaining our testimony against all war, all force and belief in force as irreconcilable with the spirit and the teachings of Jesus. Live in the power which takes away the cause of all war. Seek to fulfill your task in the service of reconciliation between individuals, groups and peoples.

Let the law of friendliness have no limits.

Show a loving respect for all God's creatures.

Stand firmly for all that is pure. Persevere in prayer. Be watchful. Be modest. Do not let yourselves be discouraged by failure. When temptation comes, by your firmness make it an occasion for gaining new power, so that you may enter into that life full of joy and may obtain the victory to which we are called.

Finally, dear friends, let your entire life and all your conversation be worthy of a disciple of Jesus. Be firm and immovable, never tired in the work of the Lord, since you know that your work is not in vain in the Lord.

Farm Tenant-Sharecropper Problem

By Stanley F. Morse

THE interesting article by Wilmer J. Young in the issue of THE AMERICAN FRIEND for July 17 prompts me to comment on this vital problem of how to improve the situation of farm tenants, sharecroppers and other underprivileged farm folk. I speak from long, practical experience with agriculture involving these farm people, including service as director of agricultural extension for the State of Arizona, as organizer and manager of the successful Sumter County Farmers' Exchange (a cooperative), South Carolina, and as a farm manager.

Briefly, it seems to me that we must approach this problem by considering the actual facts involved. First, farming as a tenant or sharecropper offers an opportunity to farmers with little or no capital to obtain experience, to save money and to work under good managerial direction. It is well known that many successful farmers started out as tenants, worked hard, saved their money and eventually were able to buy farms

and operate as farm owners. Many of the larger farms operated with tenants and sharecroppers are owned by competent farmers whose supervision and business experience are worth much to their renters—if they are wise enough to take advantage of this training. This, combined with instruction and advice obtainable from the agricultural colleges, is of considerable practical value to the renter who utilizes such help—and many do. Of course, there are numerous tenants and sharecroppers working on farms where the managerial ability and financial resources of the owner are not good. The generally unfavorable financial condition of Southern farmers since 1920 has naturally affected the renters. Then there are some landowners (relatively few) who deliberately try to exploit their renters. But much more serious is the handicap imposed on both owners and renters by the present government interference with farm operation and the marketing of farm products, causing mad "dislocations" in agri-

cultural production and costly losses of markets for farm products (such as the thirty per cent loss in the foreign market for American cotton, as reported May 10, 1941, by the United States Bureau of Agricultural Economics, caused before the war by cotton loans which priced our cotton out of world markets and encouraged foreign producers to undersell American cotton growers).

Granting that farm renters eventually may graduate into the farm owner class, why is this transition not more general? While I do not have the actual figures at hand, it is probably true that many more tenants become farm owners in the Midwest than in the South. This is due to two factors: (1) Southern tenants average lower in intelligence and literacy than those in the Midwest; (2) Southern renters generally farm areas which are too small (under staple crop farming) to yield an adequate gross income even under favorable conditions. Perhaps these two factors are significantly related. Without any prejudice

or malice, it must be admitted that the majority of the Southern tenants and sharecroppers are low average people. This is not to say that there are among them many fine, intelligent, ambitious individuals who can succeed with just a little encouragement.

The sentimentalists and humanitarian theorists will not like these comments because they usually are more interested in wishful thinking than in facing facts. Yet, student of Biology and Anthropology know that heredity and environment influence men as they do the lower animals. Men who are low in the evolutionary scale cannot be jumped suddenly several rungs up the ladder of evolution (progress) by laws or by sociological experts. The greatest developments occurring in such men and their families are more apt to take place under the inspiration and stimulus of the Christian religion than by purely materialistic (economic) uplift.

Frankly, it is questionable whether maximum results may be secured by establishing colonies or settlements of marginal or sub-marginal farm people. Certainly no intelligent farmer expects to increase his livestock production by stocking his farm with scrub cattle, hogs, sheep or poultry and trying to breed them up, attempting to duplicate the improvement by breeding and selection which already has taken a long period of years to accomplish. The fact is the Government-financed "resettlement" colonies contribute little to developing the initiative and self-reliance of the individual since they strongly resemble the Russian collective farms where the workers are virtually serfs.

Rather is not our problem to intensify the factors operating to improve human beings in the most practical, the most natural way? Otherwise most of the resettlement communities are likely to degenerate into groups of sub-marginal folks who will be content to live off government or private financial aid, instead of depending on their own efforts—so long as the money holds out.

What is the solution then? In the light of my experience may I offer the following suggestions?

1. The farm owners should be systematically educated concerning their relationship to their tenants and sharecroppers, stressing the need of more training, subsistence production, improved housing and health, etc.—all to be done through meetings, personal visitations, demonstrations, press publicity and literature, appealing to their self-interest and their good citizenship.

2. The renters should be trained to improve their methods, industriousness, thrift, and living habits, to take pride in accomplishment, to become fundamentally self-supporting, and be taught, where possible, to operate economically

larger farm units. Their children should be given full vocational training as well as ordinary school instruction, with only the most promising ones encouraged to go to high school and college. Common sense and experience indicate the impracticability of trying to make farm owners of renters until they are ready for such responsibility.

3. Probably the most practical aid to the solution of this problem is educational and demonstration work in established rural communities rather than in special new settlements, i.e., "resettlement projects." Such service work may well be conducted by trained rural ministers, combining not only the technical, economic and sociological aspects of the problem, but also the tremendously vital spiritual regeneration which today is more needed in America than any other influence. It may be noted here that the "more abundant life" which is popularly believed to be greater material wellbeing, is, according to John 10:10, the more abundant *spiritual* life, the increasing lack of which is perhaps the principal cause of our present national chaos. Of course the county farm agents and the vocational agriculture teachers can be of great help in community development, although the present A.A.A. farm control system has seriously hampered the effectiveness of the county agents.

Tenants and sharecroppers are an integral part of the communities in which they live, and perform a necessary service. Their opportunities for supplementary employment, for marketing their products and for eventual farm ownership, are better as members of an established community. Hence, they should be assisted to improve themselves

as part of their community instead of being segregated in special settlements. What is most needed to improve the situation of renters is broad-gauge, practical community planning and sound leadership. The community should be considered as a unit, but a voluntarily cooperative unit. Following a comprehensive economic survey of the county and community, a long-time, flexible development plan should be prepared, seeking balanced, economical farm production and including health, education, home industries, cooperation, social activities and the church. The Lord's acre plan should come into more general use. The agricultural college and its extension service can be of great assistance, not only in making surveys and helping formulate plans but also in aiding the establishment of practical demonstrations on going farms as a guide to farm owners and renters alike. Mr. Young thinks that such government service has not been very effective in promoting better balanced farming and that legal pressure and government supervision (compulsion?) are necessary. Apparently he is not familiar with the remarkable progress made along these lines in the twenty-five years previous to 1933.

If colonies of marginal farm people are to be established, they should be on a business basis. They will succeed only if the colonists are selected for their practical and working ability and are loaned (not given) all funds used by them for acquiring land, equipment and livestock and for production. These settlements should be completely self-sustaining, practical economic units. It may well be that the colonists should live on small tracts of land and operate cooperatively one large tract which can be economically worked with labor-saving machinery and thus produce cheaply. Buying and selling should be done cooperatively. But even though a number of such settlements might function successfully (and few of them do), they would take care of only a small fraction of all the tenants and sharecroppers.

The answer apparently is in well-balanced community development under sound, practical leadership, with full initiative and independence of action for the individual farmer. A farm economy planned and managed by the Government is doomed to eventual failure through the consequences of breaking the economic laws, the lack of interest, and the mental, moral and spiritual degeneration of the farmers under such a system. Again I repeat: Rural leadership should strongly emphasize the spiritual over the material.

Edgehill Plantation,
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MY CHILDREN ARE NOT HUNGRY

BY GRACE NOLL CROWELL

My children are not hungry—
They do not wake and cry;
But over there, they tell me
The little children die
Holding white hands upward
And moaning in the night;
God, how do mothers bear it?
I could not bear the sight
Of white hands reaching upward—
Of white hands in the night.

My children are not pallid—
They run the liveliest day;
But over there, they tell me
The children do not play;
They waste white with hunger,
The red blood does not flow.
The stricken fields are empty—
The good wheat does not grow;
How do mothers bear it?
'Tis only God can know.

Out Where the "Tallest Corn" Begins

By Howard W. Elkinton

IT had been a hard day of tough driving—at least so we count it in this day of the automobile. One curve after another had carried us through the mountains of West Virginia. Really the highways were bands of smooth cement laid by the magic road-making hands of civilization; over mountain tops, along creek bottoms, clinging to the eyebrows of cliffs and at last vaulting the flood plain of the broad Ohio River. We called it a tough day from Arrarat, Virginia, to Washington Courthouse, Ohio. A tough day in a car. It is to smile!

As the road wound through chiseled gorge and varied, uncertain farming land, we thought of those persons who were "uncomfortable" about the keeping of slaves. They moved through these same mountains by ox-cart and Conestoga wagon in their trek toward free land. My father's mother's people were of this Quaker movement that came to rest in western Ohio. To rest? No, not to tarry but to push on farther west where there was easier farming and less taint of slavery. If we had a tough day, what about those intrepid Quaker pioneers?

The great corn lands begin in Ohio. There is an amusing rivalry of claim that two patient Philadelphians could hardly accommodate. In Ohio, local enthusiasm claims farming prestige, if not the "tallest corn." In those fertile lands south and west of Richmond we heard that here the "tallest corn" begins. In northern Illinois that tall yellow corn was a wonderful, swaying sight. However, in Iowa, Friends despise the name of corn. No one even understands the correct reference to maize. It is "hybrid" that stretches on the horizon as far as one can see. And what a sight to the fresh eye from the East! Those swaying golden tassels stay in the eye of memory as something fixed like a band above the earth—for miles and miles and miles.

Then the eye drops and follows the stalks to the sinuous envelope of leaf, of myriad leaves, with the green wrapping of plump ears standing off at desired angles. In the ears lay the precious grain, the golden wealth of the farm. Latest theory tells how this corn differs, is tougher in stalk, more storm-proof and more easily handled, and above all, has greater fattening content for the hog.

Not all the land is corn bound. Always there are a few open fields, and sure enough one can see, even from the swiftly moving car, hogs here and there.

Swine does not seem the right word in the land of hogs and corn. Pig seems too eastern, and as for porker, that falls into the same unfit category as does maize. In addition to the hogs, however, there were a few fields where nature had its way. There the purple ironweed was wild, luxuriant and gay.

However, our visit was not to "see the country," but to visit Friends. According to a pre-arranged schedule that would do violence to the shadow of John Woolman, we reached the warm circle of Friends at Wilmington, Ohio. Not only were these dear Friends separated but a day's run, thanks to Henry Ford and others, from co-religionists in North Carolina, but their generous embrace and their manner of carrying on the affairs of the church seemed appropriate and in order. Why should it not be, for in former times many of them moved from the Carolinas to the wide open fields of the Ohio?

In northern Illinois we learned some more Quaker history. Friends in eastern Ohio found the hills and valleys around Captina Creek and Mount Pleasant somewhat disappointing. Added to this was the clash of bitter disagreement that cleaved the Society of Friends at the time of the Hicksite separation, so in 1835 the men folks floated down the Ohio and rowed up the Mississippi to the mouth of the Illinois, on up the Illinois to Starved Rock and up the creeks to the rich, black farm land that was theirs for the draining. The men went first, as the horrors of the Black Hawk war still hung in the air, the women and children making the long journey the following year.

Meeting with Friends of the Illinois Yearly Meeting gave one a strange sensation. Fugitives from quarrels in 1835, we found Friends with a fine sense of the stability of the inner life, which does not stop within the home. The 57th Street Meeting at Chicago is evidence of an outreach and energy that carries the fellowship of the Religious Society of Friends fearlessly into today. Even the sharp intrusion of some disagreements has not unduly disturbed this Yearly Meeting. I marvel at persons so controlling their feelings that they seem actual proof against such quarrels. That long journey down the Ohio and up the Mississippi and Illinois must have developed a spirit of meekness that could tame the prairie with one hand and with the other develop a fine Christian faith practiced in the manner of Friends.

Our next stop was at Scattergood Hostel near West Branch, Iowa. Iowa has always had a romantic ring to me, inasmuch as Joseph Elkinton, my great-grandfather, together with William Evans, in 1851 with benefit of buggy and two horses drove the long, long miles from Philadelphia to Friends in Iowa. Benjamin Vail, under whose ministry I sat as a mesmerized boy in the Media Meeting, plowed the fields of Iowa in his bare feet. So I was told. His tall figure rose before me as I sat in the Conservative meeting of West Branch. It was not Benjamin Vail of childhood memory but Levi Bowles, whose speaking carried the cadences, the same rhythmic intonations and the very message, that will never grow old—that each one must remain sensitive to the touch of the Holy Spirit in his heart. The ecstasy of ministry, old style, laid hold of me. Nicholas Larsen carried us again to spiritual heights as he mixed his native Danish with his acquired English in a way like the "speaking in tongues." What difference did that make to the new Americans who came to meeting from the near-by hostel?

In retrospect, the finest and freshest impression had at West Branch was really in the meetinghouse at Hickory Grove, adjacent to the school building now used as a hostel. This meetinghouse had been deserted by Friends, due to population shifts and the drift to cities and towns. Our refugee friends, appreciating a place to worship in the quiet, repaired and refurnished the interior. The days were warmed by the summer sun. Gathered together before the day's work, there was something delightfully cool in that house. No one spoke a word. It was not necessary. We were by the springs of that water that quenches all thirst. What weary miles some friends had travelled! Concentration camps, the sweating sands of Argeles, the endless leagues at sea and the long days as strangers in a new land. "And I will give thee living water," said the Master. This he did in the meetinghouse of Hickory Grove.

The Conference of 1929 at Oskaloosa had not been completely erased from my mind. Much had happened in the intervening years. The depression had come and gone. Peace had gone and war had come. It was a joy to share with Iowa Five Years Meeting Friends, who were assembled in their annual sessions, the hopes and longings of European Friends. The devotional

period brought a deep sense of the fellowship of Friends bound together by the invisible ties of the spirit. The epistles that came from Norway and Denmark, from the Netherlands, West China and Madagascar, messages of love to "Friends Everywhere," seemed to bathe the meeting in a holy baptism.

Chicago and Richmond came as welcome pauses both to my son Peter and me. Attending meetings may be strenuous business. In Richmond there was the sheer pleasure of unhurried visiting with the Bruce Hadleys. Going out to Quaker Hill I came upon two "guests" at the kitchen door. I was curious about what I should speak at the 4 o'clock tea-meeting. I asked these two ladies whether they had seen the speaker. They were vague. Then, disregarding the rules of the place, I asked, in German, who was scheduled to speak. They thought someone who had been in Europe recently. Could they recommend that I stay to hear him? They believed so but were not sure; at least the meeting was free. A few minutes later Stanley and Marie Hamilton's hearty welcome at the front office gave the show away. The guests stayed and so did the

speaker. Actually we found the hospitality of Quaker Hill so seductive that we stayed over two nights.

The day at Rich Square was a hot one, but Dublin Quarterly Meeting understands such things. They not only arranged the program to dispel the heat but loaded the boards with a lunch that left one amazed. Our hearts went out to these dear Friends, for the most part from farms, who gathered for the business of the Quarterly Meeting and to hear the "message."

From Rich Square to Indianapolis was not as far as we feared. Distances have a way of shrinking in the great Middle West. The home of Frances Streight-off offered its cooling draughts that nearly dispelled the summer heat. To be again with Errol T. Elliott at the First Friends Church was more than I ever expected. He recalled the circumstances of our first meeting. Before Christmas, 1918, in France, he and several other boys decided to use the holiday to cycle from Sermaize-les-Bains to Verdun. Snow and fatigue got the better of them so they stopped at our *équipe* at Evres. There Katharine Elkinton (alias Kitty) was setting out a duck dinner for the

family, including the writer and two guests. Our visitors were part of our larger family, so we all, eleven strong, ate that Christmas duck. As I recall, it was a jolly Christmas dinner with a tiny piece of duck-meat each and much, much gravy on each plate. Bread and talk made the dinner a great success. And to meet again in Indianapolis—what twists and turns in the Society of Friends!

Our journey out of the great Middle West led to Barnesville, Ohio, but from there on is great venture. As we reached the less favored parts of Ohio we came upon our old friend, the purple ironweed. But the summer had slid toward fall. The sharp bite of frost threatened. Some farmers had shocked their corn, casting up those wigwams of silver brown stalks. Of more moment was that forerunner of fall, that golden flag that waved us into September, that signal that our summer's trek for the Service Committee was over, the journey that had led us over field and farm and amongst Friends—the yellow spike of the goldenrod. "Even Solomon in all his glory was not arrayed like one of these!"

Getting Under Way Again

How the New Year Opens on Our Campuses

WITH a desire to inform Friends, we have asked for factual data on how it goes with our boarding schools and colleges on the opening of another academic year. We have had a hearty response and present the facts topically in an effort to give a general and comprehensive picture of the present situation. Although the presentation is factual rather than promotional, we believe readers will sense a feeling of hope and courage in the reports.

Perhaps the topic of uppermost interest has to do with attendance. On the whole, abnormal conditions have affected enrollment less than might have been expected. While there is a considerable drop in some instances, attendance has held up fairly well generally, and with an increase in a few cases.

ATTENDANCE SUMMARIES GIVEN

The secondary schools are least affected by these abnormal conditions. The enrollment at George School is the largest in the School's history, 406 in all, of which 342 are boarding students. Of the total number 188 are boys, 218 are girls. Friendsville Academy shows a gain of five, bringing its total to 67. The enrollment at Moses Brown School this year is approximately the same in all

departments as it was last year. Lincoln School shows an enrollment of 245 this year as against 239 for the past year. At Oakwood School this year are 108 students, only two less than last year's total.

Among the colleges, a sizeable increase can be boasted by Pacific College, whose enrollment was raised from 86 to 124. There have been additions to each of the four college classes and the present Senior class numbers 14 compared with last year's 5; this year's Freshman class, which numbers 59, is the largest in the history of this fifty-year-old institution and surpasses the previous record of 1933-34, which was 55.

Whittier College has maintained its enrollment at precisely last year's number. The enrollment at Nebraska Central College is somewhat larger than last year. A surprise in relation to its enrollment is that fact that there are eight more men than women. Attendance at William Penn College this year is 216, practically the same as last year, which was 221. There are five additions to the Senior class. Swarthmore College shows a comparatively small decrease, the enrollment having dropped to 718 as contrasted with an enrollment last year of 760. Incidentally, the College

decided last year to cut down gradually its enrollment to 700 students. Of the students enrolled, 379 are men and 339 are women.

The enrollment at Earlham College shows a decrease of nearly twelve per cent from that of the first semester of last year. The present figure 437, is lower by eight per cent than that of 1939, but higher than any opening enrollment figure from 1933 to 1938 inclusive. Friends University shows a decreased attendance of about nine per cent—345 this year as against 380 last year. The enrollment at Wilmington College shows 200 this year as compared to 255 last year, a decrease of about twenty per cent. At Guilford College are 357 students, a number somewhat lower than last year's figure, the drop being represented principally by a decrease in upper-class day-student men from the neighboring town of Greensboro. The Freshman enrollment is 127, only five below last year's figure.

PERCENTAGES OF FRIENDS ENROLLED

The Friendly influence in our schools and colleges may be measured in part by the portion of Friends in the student bodies. Pacific College rates highest, having forty-four per cent of its stu-

dents as members of the Society of Friends. William Penn also rates very high. Earlham follows closely, where thirty-six per cent of the student body are Friends. The Society of Friends heads the list of religious denominations at Guilford College with 98 members, or twenty-seven per cent of its enrollment. This proportion of Quaker to non-Quaker students at Guilford is still rising, as it has been for several years. Sixty of the 118 Friends at Guilford are from North Carolina, the rest from all over the East.

The denominational preference of Whittier students shows that about fifteen per cent of the group are Friends. At Nebraska Central the percentage is approximately twenty per cent. With Presbyterian, Episcopalians, and unaffiliated students taking the lead, some fifteen per cent of the Swarthmore students are Friends. At Wilmington College, Friends represent twenty-two per cent of the student body, and at Friends University, about twenty per cent. The number of students whose college choice is made through Quaker affiliations can scarcely be determined.

Friends in the student body at Oakwood mount to twenty per cent of the total enrollment. Lincoln School reports a larger number of Friends than in some previous years, while Moses Brown lists its percentage at three per cent. At Friendsville Academy there are 41 Friends, about sixty per cent of the enrollment. George School rates well among the preparatory schools, with about fifty-five per cent of its students being Friends, the greatest proportion in any year of its operation.

NUMBER OF FOREIGN STUDENTS

Of greater interest are the students who enter our Friends institutions from every part of the globe. The schools and colleges near the coast, both east and west, logically attract large numbers of these students. Attendant at Swarthmore are five German students, three English, three from India, two from France, Austria and China and one each from Argentina, Belgium, Denmark, Japan, Korea, Martinique, Siam and Uruguay. Of Whittier's eleven alien students, three are from Canada, two from Mexico, two from Korea, and one each from Germany, Ireland, Italy and China. Pacific College has two Indian boys from Metlakatla, Alaska. At Earlham College are ten foreign students: five Germans, two Cubans, and one Austrian, Russian and English. In addition, three American students are of foreign birth, representing Argentina, Turkey and China. Also there are two Indians and four Negro students. Friends University reports one Canadian and one Rumanian student, while William Penn Col-

lege has one Austrian student. Guilford has in its group, students from Argentina, China and Cuba.

The boarding schools are not to be outdone in this respect. Moses Brown School gives welcome to five young Englishmen in its student body, and George School similarly welcomes four English students. At Oakwood there are representatives of these countries: Colombia, South America; France; and Guatemala, Central America, besides the daughter of Robert and Margaret Simkin, Friends missionaries to Chengtu, West China. Oakwood has another group of foreign students who are now living with their families in this country, having come here within the last two years.

SOME FACULTY CHANGES NOTED

Many faculty changes are concurrent with the opening of every school year. Some of these will be of particular interest to Friends. Joining the faculty at Oakwood School are three Friends, Mildred Purnell, Dean of Girls and teacher of English; Mary Louise Purdy, Assistant Dean of Girls, associate in the Science Department and director of girls' athletics, who was last year an interne at Westtown; and Fred Nora, associate in Social Studies, who was a member of the Chicago Work Camp during the past summer.

At Lincoln School, Deborah Wing, formerly a teacher at Germantown Friends' School and at the Shippen School of Lancaster, Pennsylvania, comes as adviser to the Freshmen class and as instructor in Freshman and Sophomore English and Sophomore Bible.

After thirty-two years of faithful service at Moses Brown School, Edith L. Buffum, a member of North Berwick, Maine, Meeting, has retired as teacher of Art. New additions to the faculty include Charles W. Hutton, son of J. Wetherill Hutton, formerly Principal of Barnesville, as teacher of Physics and Mathematics; and B. Miller Eves, son of William Eves III, Assistant Principal of George School, as an assistant in the intermediate grades.

At Friendsville Academy, Harold and Helen Reeves, of Gray, Indiana, where Harold Reeves was formerly pastor, are serving respectively as Boys' Supervisor and teacher of Home Economics and Crafts. Ruth Day, a member of Center Meeting at Newton, Iowa, is serving as teacher in English and Bible; Lillian Hayes, of Dunreith, Indiana, is the new Assistant Matron of Girls; and Polly Margaret Morton, of Demarest, New Jersey, is teaching the Primary grades.

On leave of absence from George School this year is David B. Stafford, instructor in History, who is serving as Assistant Director of the Civilian Public Service Camp at Merom, Indiana.

Three new faculty members at George School are Friends. They are John T. Carson, Jr., the new instructor in Biology, Evan Lawn and William T. Thom, 3rd, internes in History, and in Social Studies and Physical Education for Boys respectively. Since the opening of school, Kurt Weinberg has been added as an interne in foreign languages. He is a European refugee who was connected with the Friends Center in Paris for several years as secretary in the Refugee Section. Ruth W. Thomforde is an instructor in Fine Arts, following her internship last year.

Some of the new appointments to the Swarthmore faculty include Frederick B. Tolles of Harvard University as Librarian of the Friends Historical Library and instructor in History; and J. Roland Pennock, a member of the Swarthmore Monthly Meeting, who has been made Associate Professor and head of the Department of Political Science. Edwin B. Newman is still on leave of absence from Swarthmore to continue his activities as Director of the Civilian Public Service camp at San Dimas, California.

Mary Idelle Cox, a member of the Alva, Oklahoma, Meeting, is a new member of the Nebraska Central College faculty this year, where she is serving as Professor of Spanish and as assistant in the Department of Education. New on the Friends University faculty is Margaret Bair, of the University Friends Meeting in Wichita, Kansas, who is instructor in Home Economics. Wilmington College reports the addition of Elizabeth Haviland of Brookville, Maryland, formerly a teacher in the Friends School at Ram Allah, Palestine, and a missionary to Kenya Colony, British East Africa, as an assistant in the Department of Biology. Mary Lane Charles, a member of West Richmond, Indiana, Meeting, who has recently done refugee work with the American Friends Service Committee, is serving Wilmington College as the new head of the Department of Languages. Helen Townsend, formerly at Friends University, is Wilmington's new Dietician and School Nurse.

At Earlham College, Dr. David K. Bruner is the new Professor of Sociology. Dr. Bruner has recently served on the faculty of Northwestern University. He and his wife are convinced Friends from the Evanston, Illinois, Meeting. James Thorp, a soil scientist in the U. S. Soil Survey, is substituting for Francis Hole in the Department of Geology, while Francis and Agnes Calvert Hole are in Madison, Wisconsin, where he is doing graduate work. James Thorp has had wide experience in China and Puerto Rico; his wife, Eleanor Ballard Thorp, is the daughter

of Mary Jay Ballard, for many years instructor in Spanish and registrar at Earlham. Elizabeth Jenkins, a member of the First Friends Meeting in Richmond, has been appointed assistant librarian. She has been recently serving as loan librarian at Ohio Wesleyan. Dorothy Bond is serving as College Nurse at Earlham. She is the daughter of Dr. A. A. and Mira Cope Bond, medical missionaries in Kenya Colony, East Africa. For the past three years, Dorothy Bond has served on the Mengo Hospital staff at Kampala, Uganda, East Africa. Norbert Silbiger, former director of the State Academy Theatre in Vienna, Austria, who spent several months at the A. F. S. C. refugee hostel in Richmond, has been named a member of the Earlham faculty.

Christian W. Mackauer and his wife are new members of the Pacific College faculty, through the cooperation of the American Friends Service Committee. Prof. Mackauer is teaching German and Philosophy, and his wife is serving as Librarian and instructor in French. Marian Sanders is succeeded by Veva Garrett Miller as instructor in Public Speaking and Dramatics and director of Physical Education for Women. Coming to lead its two new departments this year are Hilda Cooper, head of the Department of Commerce, and Elizabeth Ott Bishop, a prominent worker in Oregon Yearly Meeting, who has charge of the Home Economics Department. The meetings of Oregon Yearly Meeting have encouraged the move to bring Gervas A. Carey to Pacific to head the Bible Department, assisted by Lois Morrill Harmon, former instructor at Greenleaf Academy.

At Whittier College, J. Gustav White, former Dean of the Y. M. C. A. School, has retired and in his place is Harry Henderson, formerly General Secretary of the Downtown Y. M. C. A. of Los Angeles, as Acting Dean.

At Guilford College, President Emeritus Raymond Binford has been granted leave of absence from teaching so that he and Helen T. Binford might serve as educational directors of the Buck Creek Civilian Public Service Camp near Marion, North Carolina.

Lillian Hjort, a Penn College graduate, is among the new members gained by the William Penn faculty, where she is head of the Department of Chemistry.

Financially, the majority of our schools and colleges appear in better condition than at any time since before the depression. All sense the growing prosperity, elusive as it may be, which is making possible many successful financial drives and consequent salary raises and campus improvements.

FINANCIAL PLANS AND PROSPECTS

Whittier College hopes to be able to announce the complete payment of the college indebtedness at the annual banquet honoring the birthday of John Greenleaf Whittier in December. In 1931 this indebtedness was in excess of \$400,000. During the same period the College has experienced steady expansion. The Broad Oaks School of Education and the Pacific Southwest Y. M. C. A. School were added during the last ten years. The Home Economics Department was included in the curriculum, and a music building for that department was acquired. The library and administrative building was purchased by the College, and 29,700 volumes have been added to the library. Two residence halls have been added for women, and an infirmary was installed with a registered nurse on duty.

Already \$34,000 has been contributed to the Library Fund opened by Wilmington College in January, 1941, to commemorate the Seventieth Anniversary of the founding of the College and to further the growth of its educational activities. An annual solicitation will be conducted to add to this development fund, through which it is hoped the additional facilities so vital to the educational program of Wilmington will be obtained.

The response last year to Swarthmore's first appeal for an annual Alumni Fund brought \$16,646. A recent gift to the College has made it possible to rehabilitate the old amphitheatre which had fallen into almost complete decay, on a new and permanent basis. Terraces will be of stone and tanbark; there will be a large stage and a general seating capacity of 1800. This construction is now under way.

Late in September, William Penn College had an indebtedness of less than \$3,000, which had been cut down from \$10,000 since the summer months. At this rate the \$3,000 is also rapidly diminishing, so William Penn looks forward to a year free of long overhanging indebtedness. Perhaps the greatest thing accomplished has been the cultivation of confidence and loyalty on the part of Iowa Friends.

The financial situation of Nebraska Central College is somewhat more encouraging due to better crop conditions this past season. In spite of the very difficult conditions which were caused by drought during the past eight years, the financial condition is better than for a number of years. A definite effort will be made this year to care for certain items of indebtedness and to increase the receipts of the year, particularly for faculty salaries.

Under the direction of President Emmett W. Gulley, a cold storage plant has been installed in the recently-re-

modeled women's dormitory at Pacific College. This enterprise has been financed by gifts and by the renting of frozen food lockers. Another enterprise which is expected to cut down expenses and give training and assistance to a number of students is the farm near Springbrook which has been recently acquired by the College. The operation of this farm is to be directed by Prof. Alvin Allen; four men of the Freshman class are now working there. Local business men have assisted the Men's Athletic Association in raising \$250 for the new football equipment.

Earlham College is entering upon a pre-centennial campaign, the immediate objective of which is to raise funds by June, 1942, for a new dormitory for women.

At Guilford College the home of Raymond and Helen Binford has been turned into a dormitory for girls, making it possible for some dozen more to be accepted this year than there would have otherwise been room for. The D. Ralph Parker Memorial Faculty and Trustee Room in the new Guilford social and recreational building was formally dedicated on Homecoming Day, October 18.

During the summer, Lincoln School was again put in excellent repair. New floors were laid and others refinished, with improvements on roofs and driveways also. Two new radio-victrolas for the resident students were made available, and a new movie sound projector to be used by all departments was given by the Lincoln School Council and the Lincoln School Club. At Oakwood School two new classrooms were added to the main building and the science laboratory was moved to the boys' hall.

During the summer, various details of physical improvement were carried out at George School. The assembly room was redecorated, a project to which several members of the faculty contributed their labor. New curtains for the stage are the gift of the graduating class of 1941. The store was relocated in the Main Building, and to the younger boys' dormitory a new social room was added. Also the physics laboratory was remodeled and additional drives and parking areas were paved. At present, several boys are clearing a corner of the woods near the gym in preparation for the building of an outdoor court for boys' exercise. The girls have had a similar court for several years.

In conclusion of this summary, a quick glance at our most unique Quaker school is in order. Pendle Hill opened its twelfth academic year with a record group of fifty, including staff and students. Four staff members are living in the neighborhood. Of the adult resident group, thirty-two are members of the Society of Friends, with thirty-six col-

leges and universities represented. Yale, Vassar and Earlham have three representatives each. Four students have already attained their doctorates. One student is from Japan and another expected. The numbers of men and women are equal. . . Four men and two women form a special group who are being trained for A. F. S. C. work. . . There are three new members on the staff, Arthur Dunham, Haines Turner and Edmund Burbank. Bertram Pickard will lecture during the fall term.

SOME LATE ARRIVALS

Arriving just as this issue is being made up is educational material from Haverford College, Westtown School and the Friends Boarding School at Barnesville, Ohio.

Enrolled at Barnesville this year are 82 students, composed of 39 boys and 45 girls, all members of the Society of Friends. All faculty members are Friends also. The student body represents eleven States, including students from Florida and California to Rhode Island.

Westtown reports an enrollment of 289, of which seventy per cent are Friends, there being 125 boys and 164 girls. Bernard Haviland has returned from a year of graduate study to teach English and Dramatics. Jane Nicholl, a member of Abington Quarterly Meeting, has come to teach Latin. Elizabeth W. Paige is on leave of absence for travel and study in the Northwest. The classrooms and parlors in the Main Building have been redecorated, as has Bacon Cottage also. Westtown students have responded whole-heartedly in doing volunteer work around the buildings during their afternoon sports period this fall.

Haverford College opened with an enrollment of 350 students, a net increase of twelve over last year. This figure includes eleven graduate students and 106 Freshmen, the largest in the College's history. Twenty-six States and three foreign countries are represented in the student body. Friends students make up fifteen per cent of the group. Dr. Omar Pancoast, a Friend, will substitute in the Economics Department for Howard M. Teaf, on sabbatical leave the first semester. Dr. Maylon H. Hepp succeeds the late Thomas R. Kelly in the Philosophy Department. More than ten thousand dollars was spent this summer on improvements, including new kitchen equipment, a new pine-panelled dining room in Founders, a new Language House and the redecoration of the Union.

"Light will not always banish the clouds of sorrow but it will at least gloriously transfigure them."

FINANCIAL SITUATION OF FRIENDS' C.P.S. CAMPS

The Historic Peace Churches have undertaken to administer the Civilian Public Service Camps without government subsidy for an experimental period which is now being extended to the end of this year (1941), because during these first months of the period while the pattern is being set, it seems important to be free from the control which is likely to be extended over projects which the government supports.

At a recent conference, General Lewis B. Hershey pointed out that the sincerity of the conscientious objectors' position is more easily proven to the ninety-eight per cent of the public which is non-pacifist if the pacifist group is making the sacrifice necessary to finance the project itself.

The cost of administering the C. P. S. camp was carefully estimated from the expense of government camps such as the Civilian Conservation Corps. It is believed that \$35 a month per camper will cover the cost of administration of the camps, food, and educational and recreational programs. Budgets have been planned on the basis of a minimum of 650 to 700 men in camps averaging 75 to 100 men.

Friends Civilian Public Service, which was set up on January 1, 1941, was led to believe by advice from Washington that the first camp must be opened in February, with additional camps opening soon after to accommodate 700 men by early summer.

Camp sites and staff were chosen and repairs made while many weeks slipped by before the slow-moving government machinery finally assigned the first group of twenty-five men who arrived

at the Patapsco Camp, Maryland, on May 15.

Other assignments followed but the "minimum of 700" will probably not be reached till the end of the year. On October 1st, the total number of draftees in Friends Camps was 413.

This has meant four months with no income from fees and another four months with a very small income from fees. Of the 413 men now in camp, 103 are Friends. We believe these will all be cared for by Friends meetings. Another twenty-five per cent are being paid for by themselves or their churches, while fifty per cent are still not paying.

Every effort is being made to help individual men find support. Interest is being aroused and groups organized in other religious denominations and pacifist organizations with which the campers are affiliated. Paul Comly French believes that eighty-five per cent of all of the campers will eventually be cared for in this way, but the program must be kept going in the meantime.

The slowness with which the campers have been assigned and the small proportion of fees thus far collected, mean that instead of a monthly income of \$24,500 from the camp fees of 700 men, about 200 men are paying \$7,000.

Friends Civilian Public Service is endeavoring to keep expenses down but it is evident that besides probable camp fees, not less than \$40,000 will be needed to carry the program to the first of January.

COSMOPOLITAN IS RIGHT!

The most cosmopolitan sewing group working for the American Friends Service Committee is to be found in Princeton, New Jersey, under the direction of Julia Dixon Meredith. In the group are found twelve nationalities—American, English, Rumanian, Hungarian, Jugoslavian, Italian, French, German, Russian, and Irish—and American missionaries who have served in four foreign countries—Egypt, India, Siberia, and Syria.

The second most cosmopolitan group is in Mexico City under the direction of a Mexican Friend, Suzanne Sein. In this group are Mexicans, Americans, Spanish, French, Costa-Ricans, and Chilians. This group makes layettes for Spanish refugee mothers. Clothing for all ages of refugees is sent from the storeroom in Philadelphia.

"Everybody matters because nobody need stay the way he is. Each can be better tomorrow than he is today, can grow, and change, and be transformed by the renewing of his mind."

REVOLT

Take down your bloody banners, War,
And cease your battle cries:
Your dreams are not worth fighting for,
Your songs are brazen lies.

Too long have poets hymned your praise.
How faithful have we been
To follow you through stormy days—
Our great and fateful sin!

But now we know you as you are,
So let your boasting cease;
We fight beneath a fairer star,
The star of love and peace.

Take down your bloody banners, War,
At last have we grown wise—
Your dreams are not worth fighting for,
Your songs are brazen lies.

THOMAS CURTIS CLARK.
Chicago, Illinois.

Up Through Utah to the Columbia

From Mormon Land to Oregon Trail

AFTER revelling in the sunset hues of Bryce Canyon, one might anticipate rose-colored dreams. But where to have the dreams? That was the practical question which faced us. By the time we had made the rounds of the Canyon, the cabin accommodations within the Park were practically all taken. Then we recalled a place we had passed on the way in, located just out of bounds, so to speak.

NAMES ARE SOMETIMES DECEITFUL

Its name, Ruby's Inn, had not appealed to us particularly. We wonder if other tourists are like us in this respect: names of cabins, inns and cafes give us an immediate mind-set and either attract or repel, although we may be scarcely conscious of the fact. Ruby's Inn? Too effeminate, we thought, for a lodge with such grandeur strewn about, unless, perchance, it suggested a frontier "lady" stepping out from a Bret Harte classic. But, despite the name, out we drove to give Ruby's Inn the once over.

The joke was on us, for the Ruby in the picture, the proprietor of the place, proved to be a flesh and blood old timer of that section. Moreover, his rough and ready appearance indicated that he could be a tough hombre on occasion—tough enough at least to maintain a wholesome respect for law and order. We took him to be an old cow puncher who had turned landlord. In any event, we reversed our first impression of the sissy implications of the Inn's name.

Ruby's Inn provided us with another overnight experience that was sufficiently different to make it unique. The long, rather loosely constructed frame building, with a narrow gallery or veranda extending across the front on which front bed rooms opened, gave one the feeling of the old frontier. Cowboys were in evidence, too, to help create the atmosphere. Here at the Inn, as in the park lodges, illustrated talks were given in the evening by park rangers, followed by cowboy programs.

HOW ARE THE MIGHTY FALLEN!

By this time on our trip, there had been, all along the way, quite a buildup of the brave and debonair cowboy, the commanding character who is the dominant figure of the great open places. Indeed, he had been raised to quite an elevated stature. Imagine our feelings next morning, therefore, when on coming down before other guests were stirring, we found our romantic figure of

the night before sweeping the place out! And where was our heroic figure then? From "partner of the wind and sun, free as the hawk that circles down the breeze," to a housemaid in captivity! We turned our eyes to spare him humiliation—and told it not to the daughters in Israel. Let them sleep on in ignorance of how the mighty had fallen.

Back again on Highway 89, we resumed our picturesque way northward along the rushing Sevier River which waters such a lovely valley in southern Utah. It reminded us of the fertile Cache Valley in northern Utah, through which we had driven several years before.

REMINDER OF MORMON LAND

At Manti we were reminded that we were in Mormon land, for here, on a slightly elevation, stands a stately Mormon temple. By the roadside a plaque is mounted which tells of the bitter winter experiences of the first Mormon settlers to locate here. The brief chronicle of their privations reads much like that of the first winter the Pilgrims suffered a bleak New England. We read aloud that the Mormons spent their first winter at Manti in a hollowed-out cave which the spring thaw showed to be inhabited also by a large colony of rattlesnakes. Oh, oh! "Don't you really think it's time to be driving on?"—from the feminine contingent of our company; that the scripture might be fulfilled: "And I will put enmity between thee and the woman."

The Mormon treatment of the Indians was somewhat similar to the policy followed by the Quakers in Pennsylvania, though perhaps the Mormon motivation left something to be desired. "It's better to feed them than to fight them," bluntly declared Brigham Young.

PROVO AND THE PROFESSOR

Provo, known as the Garden City—a city of flowers and fruit, and a recreation center—proved a kind of stepping stone to Salt Lake City. To us it is distinctive as the seat of Brigham Young University, which we turned aside to see. (Our friend, the Professor, will please note and enter a credit to our account in his book of judgment.)

Forty miles farther and we entered the State and Mormon capital. Nine years before, we had driven into Salt Lake City from the East across the Wasatch Mountains, after night, and had a marvelous view of the lighted city of the plain, from the vantage point of

the mountain highway. It was a first and favorable impression which the garish day did not dissipate, then or now.

AT HOME IN SALT LAKE CITY

Thanks to a pleasant experience in 1932, we now knew exactly where we wished to go for de luxe cabin accommodations. No aimless wandering or hesitation this time. We headed straight for Utah Motor Park, a village of 125 cabins ensconced among trees and shrubs in the heart of the city. It was well we came early to avoid the rush for the "No Vacancy" sign was soon displayed. For us it was almost like coming back home to get comfortably located again in this satisfactory cabin park. No charge, U. M. P.—and you're welcome.

TWO HOURS IN TEMPLE SQUARE

With a few hours of daylight at our disposal, we drove to Temple Square—the Square that makes Salt Lake City famous. Once again we made the rounds: we heard the traditional pin drop in the remarkable Tabernacle; our memory was refreshed on the story of the divine deliverance of the colony from a plague of locusts by the appearance of seagulls; we listened respectfully to the exposition of the Mormon religion. All this (and more) was a twice-told tale to all of us but to Alex Hay, who was making the western trip for the first time, yet we gave both eye and ear with unabated interest. We were somewhat surprised that our young people were impressed by what they heard as well as by what they saw. When, in our mature wisdom, we spoke deprecatingly of the fantastic features of the Mormon tale, we were chided for our prejudice and reminded by them that there were certain features in our own religion that were "unto Jews a stumbling block, and unto Gentiles foolishness." (Bible quotation ours!)

WHO WILL CAST THE FIRST STONE?

Actually, all of us were impressed, we are sure, not by the credibility of the Mormon doctrine but by the manifest earnestness and sincerity of those who expounded it. For example, visitors are not conducted about by professional and paid guides, but by lay members of the Church who take time off from their business to render this volunteer service. Our guide was an immaculately dressed business man, at one time an official of the Chase National Bank of New York, now the proprietor of a private school.

He talked convincingly, with the ease and persuasion of a high-powered executive. All readers are aware, no doubt, that a year or so of unpaid traveling missionary service is expected as a matter of course of Mormon young men. Moreover, the Mormons have the reputation of making good on what was once the proud claim made for Friends—that they care for their own, independent of public relief. On the whole, we would say: let him whose devotion and consistency exceed that of the Mormons cast the first stone.

KEEPING CHEERFUL IF NOT COOL

Resuming our journey next morning, we skirted Great Salt Lake on our drive to Ogden, where we had breakfast. Early in the forenoon we crossed the State line, having driven the full length of Utah, from Arizona to Idaho. And now, on a hot July day, we faced the southern Idaho desert, so well remembered from 1932. But what with singing the names of the States, and more tuneful ditties, telling occasional stories and propounding "guess this one" brain teasers, we kept cheerful if not cool. Perhaps it was the desert scene about us that prompted telling this revision of a nursery classic. The three bears took a walk in the desert. When sitting down on a cactus, papa bear jumped and yelled, ouch! Mama bear made the same mistake and she ouch. Little baby bear then sat on a cactus—and sat obliviously on. The two big bears looked at the little baby bear, then at each other, and shook their heads. Said papa bear: "And to think that we would raise our son to be a dead end kid!" Ouch!

A DUNCAN HINES STORY

After selecting our place in which to lunch in Twin Falls, we noticed that it bore the much-coveted Duncan Hines sign of approval. We were pleased with the assurance that we, too, could pick the good ones—sometimes. Which reminds us: Friends of ours in Richmond, on a return trip from the South, stopped on the outskirts of Bowling Green, Kentucky, at the home of Duncan Hines, with whom they had a pleasant chat. He related several intriguing incidents connected with his experiences in compiling his lists of good eating places, and among them, this one. One evening a tourist called up from town to say in effect: "Mr Hines, our party has been using your guide to good eating as we have traveled over the country, but here we are in your own town and no restaurant is listed by you! What suggestion do you have for us?" "Which way are you headed?" asked Duncan Hines. "South," came the reply. "Then I would recommend that you go to the bus station cafe, get a cup of coffee, drink half

of it, and then drive on to Nashville!"

Come to think of it, there is no Duncan Hines eating place in our town, though we know where one can drain his coffee cup with gusto to the last drop. A few miles across the line in Ohio, however, a Quaker girl and an Earlham graduate, Elizabeth Parker, operates Seven Mile Tavern at Eaton, under the Hines endorsement. Truth to tell, her good food was famous before the gastronomic arbiter of Bowling Green was ever heard of, in which case Seven Mile Tavern would seem to recommend Duncan Hines rather than vice versa.

ALONG THE TWISTING SNAKE RIVER

The heat of the afternoon drive was somewhat neutralized by the close association of the highway with the twisting Snake River (a blue racer?), that treacherous river of mystery which has eroded its own Grand Canyon on the Oregon-Idaho border which, though little known as yet, is reputed to be entirely worthy of honorable mention along with the Grand Canyon of the Colorado.

After the desert ride (with due reference to the river-produced oases along the way) we joyfully hailed Boise—capital and city of trees, as its French name implies. After a brief pause for rest and refreshment, we drove on through this garden spot of southwestern Idaho, past Nampa to Caldwell, where we tarried for the night. Our cabins were adjacent to the campus of the College of Idaho, a Presbyterian institution of some antiquity and dignity as befits its ecclesiastical auspices.

VISTA OF THE PROMISED LAND

Next morning we crossed into Eastern Oregon, driving for a short time through a desert, desolate area, before coming to the tree-clad mountains that mark the approach to Baker. Then on to La Grande and over the Blue Mountains toward Pendleton. How the early Oregon immigrants, after laboriously working their way through this mountain barrier, must have thrilled at the vista of the Promised Land actually spread before them as they gazed from the brow of the mountains northward toward the Columbia! Whenever making our way westward over the Old Oregon Trail, we anticipate this magnificent view of all outdoors, just before descending on the famous spiral to the plain.

At Pendleton we were in the heart of the Oregon bread basket, with golden wheat fields stretching to the horizon. This year the basket was full to bulging, and the price of the precious yellow grain was correspondingly good.

NOT THE HUMIDITY BUT THE HEAT

But was it hot that afternoon! It was several degrees over one hundred in that Eastern Oregon country. Now as before, however, we had assured our tenderfoot son-in-law that it would be different when we reached the Columbia River. Oh yes, quite so. Lamentably, very lamentably, it wasn't different at all. Fact was, we had struck an extreme heat wave that extended all over the Pacific Northwest. And were our faces red—from embarrassment as well as from the heat. We fairly blushed for good old Oregon.

Reaching the Columbia at Umatilla, we made our way down its lordly course in the late afternoon. When, some distance east of The Dalles, we got our first glimpse of Mt. Hood towering before us, we felt that we were really back home once more. It must be admitted, though, that even Mt. Hood looked hot and bothered, being unusually bare of its cooling coat of snow.

We had thought to stay over night at The Dalles, but it was nightfall and repeated inquiries revealed no available cabins. So on we drove to Hood River, over the hairpin, mountain highway that makes its precipitous way through and over the Cascade Mountains. While we would have preferred this drive in daytime, the moonlight views of the Columbia River below us left little to be desired.

A CASE OF SUSPENDED ANIMATION

Two cabin camps, both on west, were recommended to us when we reached Hood River. The first was Paradise Camp, and it appeared to be just that. Fellow tourists know the feeling when the "vacancy" sign does a blackout just as you approach a desired haven. It did that now—and we were in outer darkness again. The other camp bore the very prosaic name of Smith, but by this time we were looking for beds, not fancy names. As we drove up to accost the little old man sitting guard in front of the office, we asked our companions each to say a little prayer, for this appeared to be about our last chance that side of Portland. "Any vacant cabins?" we asked timorously. After gazing at us for what seemed to be a young eternity, the wizened cabin keeper replied in the affirmative. "Can you take care of all of us," still more falteringly. "How many?" he asked. When we said six, the landlord of Smith Cabins started visibly and his eyes fairly popped out as he looked at us . . . and finally he slowly shook his head—but he shook it up and down! What an inherent sense the old codger had of the dramatic value of suspense! But he almost gave us a bad case of heart failure. However, we all felt so relieved that we drove back down

town and enjoyed a late supper at the Apple Blossom Cafe, very appropriately named, located as it is in the capital of the Hood River apple-growing district.

On rising early next morning to survey the much-beloved Oregon scene, we fell into conversation with a local resident. "Yes," he said, "there's something about this country that gets a feller." And we agreed.

W. C. W.

HEMCOMING-RALLY DAY AT JAMESTOWN

Jamestown Meeting in Wilmington Yearly Meeting held a homecoming in connection with their annual Rally Day, Sunday, October 5. Many former members and non-members attended, besides members from Dover and Grassy Run Meetings, which were at one time in the same Quarter. The Robert Raikes Certificate was given Hattie Harley for eight years of perfect attendance at Sunday School. Thomas White received his second gold star for twenty-two years' attendance. Following the lesson period, a Rally Day program was presented by the children and young people.

The pastor, Clyde O. Watson, spoke briefly on the subject, "The House of God." Elizabeth Haviland, of Wilmington College, former missionary to Africa, spoke of her work in that field. The many attending expressed their sincere appreciation and intense interest in her message. Letters were read from three former pastors: Frank Barrett of Leesburg, Ohio; Noble C. Trueblood of Salem, Indiana; and Elmer H. Brown of Carmel, Indiana.

SUNDAY SCHOOL LESSON

(Continued from page 446)

that saith I know him, and keepeth not his commandments is a liar," is the strong language of John.

If a man will begin by being honest with himself, refusing to call darkness light and light darkness, if he will take his own personal problem to the Sermon on the Mount and hold it there till it is bathed in the light of that great teaching, if he will commit himself to the direction which flows from that light, being utterly and completely committed to that which is revealed in Christ, he will begin to find that the only real answer to sin has been made, the answer of a new man, a new creature, made so by the power of God. That is perhaps the only vital way to deal with sin.

RUSSELL E. REES.

Chicago, Illinois.

"If thou hast a woe, tell it not to the weakling. Tell it to thy saddlebow and ride singing forth."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE AUTUMN OF LIFE

Surely goodness and mercy shall follow me all the days of my life.

—PSALMS 23:6.

* * * *

Let us cherish and love old age, for it is full of pleasure if one knows how to use it—The best morsel is reserved to the last.

SENECA.

* * * *

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great art of living.

HENRI F. AMIEL.

* * * *

Father Time is not always a hard parent, and though he carries for none of his children, often lays his hand lightly on those who have used him well.

CHARLES DICKENS.

* * * *

Though I look old, yet I am strong and lusty; for in my youth I never did apply hot and rebellious liquors in my blood, and did not, with unbashful forehead, woe the means of weakness and debility; therefore my age is as a lusty winter, frosty but kindly.

SHAKESPEARE.

* * * *

The night hath not yet come; we are not quite

Cut off from labor by the failing light; Something remains for us to do or dare; Even the oldest tree some fruit may bear;

For age is opportunity no less

Than youth itself, though in another dress,

And as the evening twilight fades away The sky is filled with stars, invisible by day.

HENRY W. LONGFELLOW.

* * * *

Certainly old age has a great sense of calm and freedom; when the passions relax their hold, then, as Sophocles says, you have escaped from the control not of one master but of many.

PLATO.

* * * *

Now the harvest of old age is, as I have often said, the memory and rich store of blessings laid up in earlier life. Again, all things that accord with nature are to be accounted as good. But what can be more in accordance with nature than for old men to die! A thing, indeed, which also befalls young men, though nature revolts and fights against it. . . Just as apples when unripe are torn from trees, but when ripe and mel-

low drop down, so it is violence that takes life from young men, ripeness from old age. This ripeness is so delightful to me, that as I approach nearer to death, I seem as it were to be sighting land, and to be coming to port at last after a long voyage.

CICERO.

* * * *

And not by eastern windows only, When daylight comes, comes in the light; In front, the sun climbs slow, how slowly, But westward, look, the land is bright.

ARTHUR H. CLOUGH.

* * * *

Judge Mulock of Ontario on his eighty-sixth birthday said: I am still at work with my hand to the plough and my face to the future. The shadows of evening lengthen about me, but morning is in my heart. The testimony I hear is this: that the castle of enchantment is not yet behind me, it is before me still, and daily I catch glimpses of battlements and towers. The rich spoils of memory are mine. Mine, too, are the precious things of today—books, flowers, pictures, nature and sport. The best thing of all is friendship. The best of life is always farther on.—From "Judge Mulock" in the *Times*.

* * * *

So let the way wind up the hill or down, O'er rough or smooth, the journey will be joy;

Still seeking what I sought when but a boy,

New friendship, high adventure, and a crown,

My heart will keep the courage of the quest,

And hope the road's last turn will be the best.

HENRY VAN DYKE.

WILL YE ALSO GO AWAY?

The multitudes all followed Him And scattered palms along the way In hours of triumph, as He came. But when there dawned a darker day, They disappeared. Then Jesus cried, "And will ye also go away?"

And when the time of trial drew near, His radiant day was turned to night. For Christ was left to bear his cross Alone, with only Heaven's light To brighten his earth-darkened hours, Until his weary soul took flight.

Today the Christ is left alone. His eyes turn mournfully to see A world that has forgotten Him. We wonder what the dawn will be, Yet cannot hear his anguished cry, "And will ye too abandon Me?"

TRESSIE TOWNE BRUGMANN.

Parkman, Ohio.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

EARLHAM PROFESSOR OF ECONOMICS REPLIES TO PRES. NASON

Editor, THE AMERICAN FRIEND:

I have been reading the Commencement address of Dr. John W. Nason, delivered at Earlham College last June, and printed in your October 9th issue. Despite the many excellent points brought out in this address, I am forced to conclude that the argument cannot bear the test of economic analysis, and that the main conclusion (with which, by the way, I am in agreement) cannot be supported as it stands.

Dr. Nason, I believe, sees an important part of his problem through the smoked glasses of untenable economic doctrines, and I do not believe adherence to the principle of international cooperation necessitates so sweeping a conclusion as that to which he arrives, namely: that the "complexity of the economy of the nations of the Western World is today such that the continuation of their independent existence is virtually impossible." I do not believe that anything so drastic, and so costly in the destruction of political and tribal loyalties dearly held, as is involved, for instance, in such prophetic programs as those of Dr. Clarence Streit, is necessary to meet the purely economic problems presented to us by President Nason.

It is one thing to urge international cooperation. It is quite another to decide what things should be done at all. If the things being done are not good (economically, not necessarily morally), the more cooperation we secure the more harm we are likely to do. "Economically," says Dr. Nason, "the experience of the last two decades has shown the impossibility of a rational control of certain raw materials unless we have an international organization." Even if we agreed that Dr. Nason is correct in the conclusion he comes to, the question would still remain open as to whether or not "control" of certain raw materials is desirable at all.

The "rational control" which Dr. Nason is talking about is obviously not the sort of control described in the economic textbooks when they mention the "automatic controls of a free price system." A free price system would, on the contrary, imply the absence of Dr. Nason's "control," rational or otherwise. The "control" of Dr. Nason is best brought out, I believe, by calling each one an International Government Raw

Material Monopoly. Thus there will be an International Wheat Control, an International Cotton Control, an International Iron and Steel Control, etc., each one run by government officials, properly allocated on some basis from each of the cooperating nations, and each one determining, alone or as a part of a coordinated international policy, the overall amounts of each raw material to be produced and the proportions of that overall amount to be produced in each of the cooperating countries.

What will be the purpose of this "control"? What will be the function of this "international organization" of production into the hands of a relatively few huge international government monopolies? The answer is that the one purpose of monopoly, through all its guises and disguises, is the raising of prices and profits through the restriction of output. It may call this restriction on output "prevention of overproduction," or something equally to the public taste, but (in the words of Al Smith) call it what you will, its baloney just the same.

The real inconsistency in Dr. Nason's argument is brought out clearly by considering his discussion of controls, on the one hand, and his discussion of tariff barriers, on the other. In the latter discussion, he urges international organization as a means of eliminating tariff barriers between the different nations. In the former discussion, he urges international organization (unconsciously it is true) as a means of making tariff barriers effective. "Take such products as oil, cotton, or wheat," he says. "What good does it do us in this country to say that we will produce just such an amount of these commodities unless we get the other nations of the world to agree to ration them in some similar fashion? If we decrease our production of cotton, India and Japan increase their acreage and take our foreign markets away. If we decrease the amount of wheat which we grow here in the Middle West, Russia and Argentina can increase theirs, and compete more favourably at the international bargain counter."

Let us ask ourselves the rhetorical question of what we would do if, for instance, we wanted to protect our own domestic market from the increased production of wheat in Russia and the increased production of cotton in Japan

and India. I think I know what we would do. We would put on a tariff sufficiently high to keep the Russian wheat and the Indian and Japanese cotton out of our market. But if we wanted to keep Russian wheat and Indian and Japanese cotton out of "our foreign markets" what would we do? Suppose we hit upon a scheme of "international organization" to bring this highly desirable (to us) result about. Why wouldn't a nice big tariff on imports of Russian wheat into "our foreign markets" do the trick, and why wouldn't another nice big tariff on imports of Indian and Japanese cotton into "our foreign markets" do the trick there, too?

Of course we may be subtle, and instead of a tariff use some other scheme of "international organization" to bring about this highly desirable (to us) result of keeping Russian wheat and Japanese and Indian cotton out of "our foreign markets." But whatever the scheme, and by whatever name it goes by, if it is successful in keeping out the Russian wheat and the Indian and Japanese cotton, won't the scheme have given effect to the "tariff principle?" I think it will have done just that, and I conclude, therefore, that Dr. Nason, even while he is urging "international organization" upon us as a way to eliminate international tariff barriers, is suggesting that we seek to achieve international stability and international economic serenity by the process, even if not the name, of raising them still higher. The fact that he has named his scheme "international organization" instead of "trade agreement" does not remove it, in our opinion, from the realm of tariff controversies.

Perhaps we shouldn't expect an essay directed at the large problem of international organization, to consider the question—a mere detail—of why those countries representing our foreign markets should be willing to forego the advantage of lower priced Russian wheat and lower priced Japanese and Indian cotton. But to an economist it is an interesting question. But I can see those countries choosing our higher priced wheat and cotton for two main reasons: (a) because we forced them to make that choice; or (b) because we put up a satisfactory *quid pro quo*. The first—that exchange, might, for instance, involve our letting those countries call our domestic market their foreign market, even as they are allowing us to call their domestic markets our foreign markets. Such a scheme of "you scratch my back and I'll scratch yours" is, except for the absence of compulsion, similar to what we call "barter" agreements now, when they are put through by Germany.

It is possible that such an extension of barter trading might bring some sta-

bility into the international picture, but it does not seem to me exactly a forward step. And of course, we have left Russia and India and Japan out of account. I suspect they would quite possibly inject some instability right back into our international solution. I think they might be disappointed by our stabilizing activities.

In conclusion, I would like again just to point out that when Dr. Nason asks the question, "What good does it do us in this country to say that we will produce just such an amount" when we cannot get other nations to agree not to make up the difference out of their own increased production, he never seems to ask the question, "What good does it ever do a society to restrict output anyway?" It seems clear to me that the more cooperation we get in our efforts to achieve restriction goals, the more poverty and suffering we are going to fasten on this old world of ours, and the more likely it will be that we shall periodically have great wars and bloody battles.

CLAUDE L. STINNEFORD.

Earlham College, Richmond, Ind.

IF QUAKER DAM WHY NOT QUAKER POND?

In the Sept. 25 issue there appeared a brief account of the dam built by the campers at the American Friends Service Committee work camp in North Weare, New Hampshire, during the past summer. At the completion of this work, the following appeared in a local newspaper:

"This summer a new dam has been constructed at North Weare to replace the one washed out by the flood of September 21, 1938. There are several interesting coincidences in connection with the location of the dam.

"The original dam was built soon after the Revolution by Chase Purrington, one of the very early Quaker settlers. In later years it became the property of Moses Sawyer, a leading Quaker whose wife was a Quaker minister. He rebuilt the dam and operated the Weare Wollen Mills there for many years. Following him, Charles A. Jones, a Quaker son of a Quaker minister, operated a stocking factory in the same buildings.

"The new dam was constructed for the most part by the labor of a Quaker work camp. The wood-working factory on the same location is operated by Moses H. Clement, who is a member of the Quaker church of today.

"It is certainly a Quaker dam and when the pond has 'filled to the brim and running over just a leetle,' why not call it 'The Quakers' Pond?' "

HOW INDIANA COMMITTEES PLAN YEAR'S WORK

BY JAMES R. FURBAY

Seventy-five pastors and members of standing committees met in Marion, Indiana, at the First Friends meeting-house, on Tuesday, October 7, for the annual fall Setting-up Conference of Committees of Indiana Yearly Meeting. Committee goals and programs of activity were worked out by the committees in separate conferences.

The theme chosen for the year's work is: "Friends United in Christian Advancement." (1) In the Home, by regular Bible reading and prayer, and by living as Christians in the family; (2) in the Church, by increasing the attendance, and by improving teaching for Christian life and Friendly service; and (3) in the Community, by seeking to bring every person into the fellowship of the Church, and by churches working together to build a more Christian community.

The Pastoral and Evangelistic Committee called for "a prayerful concern for evangelism on the part of the entire membership," suggested that "any effort to produce Christian personality and to propagate the Gospel is evangelism," and urged pastors to organize one or more classes on "What it means to be a member of the Church."

Two major projects for the year were given by the Committee on Christian Education: a planning conference for Quarterly Meeting superintendents at Quaker Hill on October 21 and 22, and a workers' conference at Quaker Haven next summer, for teachers, officers and other workers in Christian education.

Plans were announced by the Stewardship Committee for aiding the pastors and local meetings in promoting stewardship education. Among the suggestions given were: sermons, plays, study groups, and individual reading. February will be Stewardship Month.

The Missionary Committee plans to work for the efficient functioning of quarterly meeting and local meeting organization. It will recommend a variety of methods of missionary education. It seeks to promote full support of the United Budget.

Our Young Friends announce an ambitious program of intervisitation, members of the committee going to the Quarterly Meetings; there is encouragement given to young Friends to sponsor projects, such as gardening, community recreation, reading courses; and the summer conferences will again be held at Quaker Haven.

The Peace and Service Committee proposes to center its activity in giving aid to the local meeting committees and the quarterly meeting superintendents. It

will give information of pending legislation, will initiate the use of motion pictures taken at C. P. S. work camps, for use in the local meetings, and will encourage and assist young Friends to attend Institutes on International Relations.

The Public Morals Committee calls upon the church to take a lead in the community, cooperating with other agencies, in combating such evils as the use of alcohol as a beverage, gambling, reckless driving, cigarettes, social diseases and sex immorality, and Sabbath desecration. It urges Friends to insist that Congress abolish blind selling and block booking of movies, and urges parents to investigate the character of pictures before permitting their children to attend.

The Social Service Committee urged upon the local meetings a Christian passion for the welfare of the whole of life, a humane service that comes out of respect for personality. The lines of service pointed out are: family welfare work in the local community, studies in community conditions, and helpful service to White's Institute.

TORNADO DESTROYS IOWA MEETINGHOUSE

On the afternoon of Sunday, September 7, the severe tornado which swept through central Iowa struck the Sugar Creek Friends Meetinghouse south of Grinnell and the parsonage which is close by. The meetinghouse was almost completely demolished, and the porch and chimney were torn from the parsonage only a few feet away where Thomas and Nellie Brown, who were in their home at the time, miraculously escaped injury.

Richard R. Newby met with the Sugar Creek Meeting two weeks later, on September 21 to assist in formulating plans for the rebuilding of the structure. All Friends gathered in the parsonage, where services are being held for the present, to hear his challenging and encouraging message.

As a surprise for Thomas and Nellie Brown, who recently left for a short vacation trip, the parsonage was redecorated before their return. Members of Sugar Creek Meeting are grateful for the help and cooperation shown them after this disaster.

"The spiritual activities of men are no less real than physical and chemical phenomena—and their importance is much greater. The emancipation from the dogma of materialism will usher in an era when human life will be broader and more complete."

QUAKER HILL ENVISAGES FULL PROGRAM

A largely attended meeting of the Quaker Hill Association was held at Quaker Hill on Sunday afternoon, October 5. Its purpose was to review the situation in the light of recent events and to come to some general agreement regarding the permanent program for Quaker Hill.

Isaac E. Woodard, Chairman of the Association, appraised the present situation after reporting the withdrawal during the summer of what might be termed the emergency activities having to do with the refugee hostel and the Civilian Public Service camp. In the meantime, Quaker Hill is steadily becoming a conference center, as demonstrated by the number of meetings that are being held there almost continuously. Special reference was made to the Spiritual Retreat to be held that week under the leadership of Kirby Page, to a conference of the C. P. S. camp directors for the week following, to a meeting of the Christian Education leaders of the Five Years Meeting, and to a conference to be held the latter part of the month under the auspices of the Five Years Meeting Social Order Committee.

A comprehensive discussion ensued in which many suggestions were made for the future program of Quaker Hill. Among these were suggestions that Quaker Hill become the center for conferences, short courses and retreats for the purpose of strengthening our ministerial leadership; for study and experimentation for the enriching of community life, particularly in connection with rural meetings; for exploring the possibilities of demonstrating good will in tension situations; and on the whole for making Quaker Hill effective as a center of worship, work, study and recreation.

Among those participating in the discussion in addition to the Chairman were Dr. Charlotte Winnemore, Alvin T. Coate, Errol T. Elliott, Stanley Hamilton, Ernest A. Wildman, Robert F. Stuart, M. Elsie McCoy, Pres. William C. Dennis, Martha Dilks, Fredric E. Carter, Lowell Cox, Ivan Eikenberry, (Dayton, Ohio, of the Church of the Brethren) and Walter C. Woodward. Special mention in this connection should be made of the helpful contribution made by Arthur E. Morgan of Antioch, who urged the exploration of the resources and interests of rural communities to see what can be done to make them intelligent, wholesome, and economically resourceful.

There was full and hearty agreement in the conclusion that Quaker Hill faces great possibilities of service which should be widely comprehensive. The

perfection of such a program will obviously require financial resources which interested Friends will be asked to supply.

A nominating committee composed of M. Elsie McCoy, Edith E. Wildman, Rufus M. Allen, Fredric E. Carter, and Floretta Stinetorf, was named to report at the next meeting of the Association on personnel of officers and the Executive Committee.

BERKELEY FRIENDS KEEP GOLDEN WEDDING DATE

On the evening of October 4 the many friends of Herbert A. and Lona Hinshaw gathered in the social parlors of the church to honor them on the occasion of their Golden Wedding anniversary. These friends have been loved members with us for nearly twenty years, having come to us from Oregon. Both of them have been like "pillars" in our meeting, strengthening our work with their zeal and consecrated lives. Wherever there is work to be done, there they stand like "pillar(s) in the temple of our God." Herbert has been Clerk of the Meeting on Ministry and Oversight for many years. He serves also as member of the Yearly Meeting Men's Extension Movement and on the Y. M. Finance Board. He has also been teacher of an adult class in the Church School for eighteen years. Lona is past President of the Women's Missionary Society. A demure little lady, she moves quietly amongst us as one who knows the Presence of the Lord, and her testimony is always one of gladness in Him. An interesting program was carried out on the anniversary evening, Ross Wood acting as "Emcee." Several original poems were read and sung in appreciation of the honored guests, and a fitting gift was proffered them by the meeting as a token of our esteem. Fred Fellow made the presentation.

It was our privilege on October 5 to have Rev. A. J. Muste with us for the morning worship service. He is a member of New York Yearly Meeting and was formerly director of the Labor Temple of New York City. Although a member of the Presbyterian Church he retains his membership among Friends. He came to us, however, as National Secretary of the Fellowship of Reconciliation which convened in the Bay area October 3 and 4. He is also a member of the Peace section of the A. F. S. C. He spoke to us most acceptably, and our young people enjoyed him immensely.

Gorman Doubleday, minister at Berkeley, was in Pasadena from October 12 to 19 in special services. His wife, Agnes Doubleday, filled the pulpit during his absence. On the evening of October 19 we joined with Congregationalists to hear Dr. D. Elton Trueblood, of Stanford University.

CARMEL FRIENDS RALLY FOR FALL PROGRAM

Rally Day was observed by Carmel, Indiana, Friends October 5 with a Sunday School attendance of 232 and a near capacity audience at the morning worship service. A short rally day program was given and Elmer Brown, pastor, preached a rally day sermon. A banner class contest was started with the Men's Class winning the banner the first Sunday with 119 per cent attendance.

October is being observed in the Carmel Meeting as Christian Education Month. Following the rally day program on the first Sunday, children's advance Sunday was observed October 12. The remainder of the month's program includes a panel discussion on Christian Home Life on October 19 and Young Friends Day on October 26.

A recreation night is sponsored every Tuesday evening in the basement by the Quaker Club with games of ping pong, shuffleboard, etc. All young people of the community are invited. The program is under the jurisdiction of the Christian Education Committee of the meeting with the pastor acting as supervisor.

The missionary societies of Noblesville, Gray, and Carmel meetings met in a Quarterly Meeting Missionary Conference at Carmel on October 14. Several Western Yearly Meeting missionary officials were present including Rachel Johnson of Russiaville, who was one of the program speakers. Devotions were in charge of Elmer Brown and Wm. J. Cleaver. Charity Owens, Noblesville, gave the missionary lesson. A covered dish luncheon was enjoyed at noon.

Elizabeth M. Reagan has moved from her home in Sheridan to Paoli to become pastor at Newberry Meeting in Blue River Quarter of Western Yearly Meeting. She has been a Friends minister since 1896 and has served more than twelve meetings during the past forty years, all in Western Yearly Meeting. She retired from active pastoral work six years ago because of the poor health of her husband, the late Jehu Reagan, also a widely known Friends pastor, but remained active in church work in the Sheridan Meeting, teaching a Sunday School class and serving as president of the missionary society.

Carmel Meeting will be well represented with delegates at the state young people's interdenominational conference which will be held in Noblesville this month. Elmer Brown will assist in the program as one of the discussion period leaders.

Percy M. Thomas will hold a series of special meetings at the Carmel Meeting beginning the week of November 30.

QUAKERDOM • AT • LARGE

Helen Perkins, who has been the office secretary of the Pacific Coast Branch of the Service Committee at Pasadena, California, has joined the office staff of Civilian Public Service in Philadelphia. She has been succeeded at Pasadena by Marian Binford Sanders.

* * * *

Alice C. Shaffer has been granted leave of absence from her position with the School of Social Service Administration of the University of Chicago to act as consultant to the government of Paraguay in setting up a Children's Bureau in that country. She will spend the month of November in Washington before sailing for Paraguay.

* * * *

Alexander C. Purdy, of Hartford Theological Seminary, visited his alma mater, William Penn College, on Penn Day, October 10, when he addressed the college students and gathered alumni on the subject, "A New Era of Pioneering." On the following Sunday morning he preached at College Avenue Friends Meeting, and addressed the student body again at Monday's chapel exercises.

* * * *

November 16 will mark the ninety-fifth birthday anniversary of our dear Friend, Sarah J. Swift. For the love which so many Friends from coast to coast cherish for her, and in appreciation of her Christian devotion through the long years, a cloud of witnessing friends will wish to send birthday greetings to her. The address is 124 Russell Street, Worcester, Massachusetts.

* * * *

Harlow Lindley, of Columbus, Secretary of the Ohio Archaeological and Historical Society, spoke at the First Annual Meeting of the American Association for State and Local History, held at Hartford, Connecticut, October 7 and 8. He is a member of the Council of the Association. He has been spending two or three weeks in the East making numerous historical and library contacts, and before returning home is participating in the Conference on Quaker Libraries that is being held October 23 on the University of Pennsylvania campus.

* * * *

It will be of fraternal interest to Friends in the Indiana area to know that on Saturday morning of November 8, Vernon F. Schwalm will be inaugurated as President of Manchester College, North Manchester, Indiana, one of the leading colleges of the Church of the Brethren. On the Friday preceding, an all-day conference on Higher Educa-

tion will be held, among the featured speakers being Albert W. Palmer of Chicago Theological Seminary, Pres. Clyde E. Wildman of DePauw University and Charles Clayton Morrison, Editor of the *Christian Century*. We are assured that Friends will be welcome on any or all these occasions.

* * * *

New England C. P. S. campers have been doing valiant service in fighting forest fires in their area. On a recent occasion, when a bad fire was about to get out of control, C. O. boys from the Royalston Camp were instructed to stop a fire at a given road. Though practically encircled, they were holding the fire in check until the hose connection was broken. Instead of retreating, they sent one of their number through the flames to get the connection restored, after which they fought on and stopped the fire, thus preventing the destruction of a near-by village. New England papers were prompt to give recognition of their achievement and generously praised the valor of the C. O. boys.

* * * *

On making application for passports for their return to China, Robert L. and Margaret T. Simkin were requested by the State Department to send their photographs for scrutiny. If the decision were to be made on this basis, some friends expressed misgivings so far as Robert was concerned, unless it should be decided that "handsome is as handsome does." In any case, it was hoped that Margaret's picture would put them across. Sure enough, before leaving the Richmond area, the coveted passports arrived. After attending the sessions of Kansas Yearly Meeting, the Simkins are visiting relatives at Riverside, California, while awaiting trans-Pacific transportation.

* * * *

On October 15 and 16, there took place at Quaker Hill, near Richmond, a conference of directors of the Mennonite, Church of the Brethren and Quaker C. P. S. camps scattered over the country, particularly in the Mid-West area. Though all phases of camp problems were reviewed, the prime object of the conference was to work out an educational program in broad outline. Both for this immediate purpose, and as a clearing house for pooling experiences and problems, the meeting proved very helpful. Among Friends who participated prominently were Paul Comly French of Washington, D. C., Executive Secretary of the National Board for Re-

ligious Objectors; Thomas E. Jones, Director of Civilian Public Service for Friends, and his assistant, James P. Mullin; and Raymond Binford, Director of the Friends C. P. S. camp in North Carolina; also George Reeves, assistant of Paul French; David Stafford, of George School, educational director at Merom, and Howard Alexander, also of the Merom Camp.

NEWS OF OUR MEETINGS

Friends of Toledo, Ohio, meet together regularly each second and fourth Sunday afternoon at 4:30 at the Y. W. C. A. The unprogrammed meeting for worship is followed by a discussion period. Donald Calvert, Route 10, Box 236, Toledo, is the Clerk.

* * * *

The Watseka, Illinois, Meeting gave a reception on September 24 for their new pastor, Maude Carter Smock, and her husband. These Friends were given a warm welcome, and an evening of entertainment and sociability followed. Their work is progressing well in Watseka.

* * * *

Hadley Meeting at Danville, Indiana, met on September 28 for its regular Monthly Meeting. Program plans were discussed and it was agreed to read a portion of the Queries at each Sunday School hour so as to reach more young people. All felt that the new arrangements will create more genuine enthusiasm and cooperation in the meeting.

* * * *

On October 5, the St. Louis group of Friends was established as a Monthly Meeting under the auspices of the Friends Fellowship Council. The morning meeting, held at the camp home of Edgar and Dorothy Anderson, was followed by a basket lunch, with a meeting for worship in the afternoon. Several Indiana and Illinois Friends were present.

* * * *

Matinecock, Manhasset, Jericho and Westbury Meetings of New York Yearly Meeting, (General Conference) will inaugurate a series of Sunday evening meetings at the Jericho, Long Island, Meetinghouse, on October 26 at 6:30 p. m. All attendees are asked to bring their box lunches. The speaker will be S. Archibald Smith of New York, after which there will be an open discussion period.

* * * *

Out-of-town students attending Earlham College are encouraged to identify themselves with some Friends meeting

in Richmond or church of their denominational choice. In accordance with this encouragement, West Richmond Meeting is emphasizing student memberships whereby Earlham students become participating members during their college course. Twenty new members were publicly welcomed at the Sunday morning meeting on October 12. The entire list is now extended to something over fifty names.

* * * *

Albert L. and Alice H. Copeland are now located at Westfield, Indiana, in Western Yearly Meeting. The Westfield Friends have welcomed the pastor and wife in a pleasant reception service and in turn the parsonage was opened to the meeting on October 5 when nearly seventy Friends inspected it throughout. Plans for evangelistic meetings this fall are being made and all departmental work is being actively done. Two missionary families have membership in Westfield Meeting, the Bonds and Jefferson Ford, and Roxie Stalker, once on the Africa field, is a resident member.

* * * *

On September 25 a missionary conference including Oskaloosa and Lynn Grove Quarterly Meetings was held at Lynnville, Iowa. Anna Alberry, of Center Meeting, conducted the morning devotions, with Evelyn Bowen, of the Searsboro Meeting, in charge of afternoon devotions. The principal speaker was Ruth Hull Bennett, medical missionary from India. Ada Williams, Yearly Meeting Missionary President, told of the goals for the ensuing year. Special music was given by Paul and Alice Barnett, and a cooperative dinner was enjoyed at the noon hour.

* * * *

Rally Day at Dover Meeting in Wilmington Yearly Meeting was observed with fine attendance and interest. In response to roll call of members and attenders of the meeting, a large majority of families were represented. The Bible School exceeded its attendance goal. The Primary and Junior Departments gave the program, which was followed during the worship period by the message of the pastor, Lenna Watson, on the subject, "Spiritual Builders." A sumptuous basket dinner was served in the Community House at the noon hour. It was truly a day of fellowship and inspiration for Dover Meeting.

* * * *

Delos and Doris Westbrook, returned missionaries from Kotzebue, Alaska, were welcomed as speakers at a dinner meeting at the Los Angeles Friends Church on September 30. A large gathering enjoyed the pictures shown and the experiences related by this young couple. . . A glad welcome was given Delos and Doris Westbrook by the Woman's Missionary Society of Whittier

Meeting on October 6 in the social room. Expressions of welcome were extended these members of Whittier Meeting by missionary circles, by the Yearly Meeting and by the Woman's Missionary Union.

* * * *

The annual missionary conference of Bear Creek, Iowa, Quarterly Meeting was held at the Stuart Friends Meeting on September 30. Ruth Hull Bennett, of Ovid, Colorado, for ten years medical missionary at Chhatrampur, Indian, pictured vividly the daily life of the natives of Bundelkund. Harriette McCullough, president of the Iowa W. C. T. U., brought forcefully to attenders the havoc the liquor business is playing in American life. The stewardship playlet, "Because Grace Tithed," was presented. Under the direction of Minnie Zellott of Des Moines, plans were made to put into action our peace principles. The devotional period, led by Lauren Phinney, the new pastor at Bear Creek, and the special musical numbers by women from Earlham and Bear Creek, contributed to the inspiration of the conference.

* * * *

The first observance of the Advance Program in Christian Education was held by Wilmington, Ohio, Meeting, on October 5. Promotion of pupils in the Bible School and dedication and installation of officers and teachers was conducted by the superintendents and by A. Ward Applegate. . . Most of the meeting's committees have held their initial meetings to organize their year's activities. . . The Missionary Society met at the home of President Watson on September 18. This was a well attended guest meeting, at which time Mary Lane Charles of Wilmington College spoke on "Quaker Hill and German Refugees." . . At the opening meeting on October 6 of the twenty-fourth year of the Men's League of Wilmington Meeting, Dr. Willis Hall of Wilmington College spoke on "The World Today," in which he explained the political balance and conditions in various countries of the world.

NEW QUARTERLY MEETING ESTABLISHED

On August 17 and 18, the committee composed of Edward Mott, Walter P. Lee, and Herman H. Macy, appointed by Oregon Yearly Meeting to set up the new Greenleaf Quarterly Meeting met at the Greenleaf, Idaho, meetinghouse, and fulfilled their task.

During the past eight or ten years, Boise Valley Quarter in Idaho has progressed from five Monthly Meetings to ten. And then, too, the Quarterly Meeting stretches out for nearly ninety-five

miles, making it inconvenient and costly to carry on the work.

Boise, Star, Nampa, Melba, and Woodland continue to compose the original Boise Valley Quarter; and Riverside, Homedale, Greenleaf, and Ontario Heights were created by the Yearly Meeting into the new Greenleaf Quarter.

A capacity crowd was present for the first sessions. George H. Moore, of Homedale, was chosen Superintendent; J. Allen Dunbar, of Greenleaf, Presiding Clerk; Roy Dunagan, of Riverside, Clerk of the Meeting on Ministry and Oversight; and Robert Beeson, of Homedale, Superintendent of the Christian Endeavor Union.

Some pastoral changes in Oregon Yearly Meeting will no doubt be of general interest: Inez Batchelor, formerly of Deer Trail, Colorado, has taken the pastorate at Ontario Heights, Oregon. Edward Baker, former pastor, is starting a new outpost in the city of Baker, Oregon. William and Eva Potratz, former members of Nampa, Idaho, Meeting, have been called to the work at Prune Hill, Washington. First Church, Portland, has called Earl Barker, dean of Cascade College, to serve it as preacher. Pearl Reece will continue as pastor and will do the calling for the meeting.

The annual Ministerial Conference of Oregon Yearly Meeting was held September 29 to October 3 at Quaker Hill, Fayette Lakes, McCall, Idaho. This retreat was a time of great spiritual refreshing. About two-thirds of the pastors of the Yearly Meeting were able to attend.

EAST WHITTIER MEETING ACTIVITIES

Our new pastor, Harold Walker and wife, Ethel, who came to us from San Diego, are nicely located in the parsonage. A reception and food shower was given in their honor with 150 in attendance. Ethel Walker is a recorded minister and we are very glad to have these talented young people with us. They spent their first four years in San Diego, where Ethel was the pastor.

Following the departure of Moses T. Mendenhall and before the coming of the new pastor, our meetings were ably led by Vaughn Stolp and Ellis A. Wells of Whittier and by Richard Haworth of East Whittier.

Rally and Promotion Day on September 28 found the church well filled to hear the interesting program provided by the various departments of the Bible School. The general theme was: "Serving the King" and this was the subject of an illustrated talk by the pastor.

On Sunday evening, October 15, we much enjoyed having with us our missionaries from Alaska, Delos and Doris

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Wesbrook, who told of their work above the Arctic Circle. Following the meeting the audience repaired to the social hall down stairs where all had the opportunity to meet the Wesbrooks personally and to ask questions regarding their work.

Young people of East Whittier have been divided into five C. E. groups: Juniors, or children below the sixth grade in school; intermediate, or sixth, seventh and eighth graders; Junior High and Senior High school students; also a College age group. All societies meet at 6:30 and groups take turns in furnishing special music for the worship service following. Officers of the High School groups were installed by Harold Walker at a beautiful candle-lighting service on the evening of September 7.

The autumn social of the Young People's Division of Whittier Quarterly Meeting was held at East Whittier. One hundred young people were in attendance. A most appropriate theme for the evening was: "The Gathering of the Nuts." This theme was carried out in games and stunts.

One of our fine young men, Clarence Pearson, who has been attending Wilmington College, is now in a C. P. S. Camp in North Carolina.

TENNYSON LEWIS PASSES

Friends not already informed of it will be grieved at the passing of a well beloved minister, Tennyson Lewis, which occurred at Whittier, California, on September 19. A comprehensive statement is given and will appear in our next issue.

DEATHS

ALLEN—On October 12, 1941, eight days before his 80th birthday, Elwood David Allen, husband of the late Stella A. Allen, at Greensburg, Indiana. He was a member of Fall Creek Monthly Meeting at Pendleton, Indiana, and his burial was in that community. He was born in Bloomingdale, Indiana, and attended the Academy there, later graduating from Earlham College. After he

had retired from his career of teaching which he followed for twenty-five years, his abiding interest continued in his former pupils, and in the encouragement of all young people with whom he came in contact. He is survived by four children, Frank D. Allen and Esther A. Palmer of Indianapolis, John S. Allen of Hamilton, New York, and Virginia C. Greenleaf of Jacksonville, Florida.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible

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First Friends Church, 13th at Alabama Street.
Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister.
Telephone, Riley 5224.

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Friends Church, 1st Avenue South at 14th
Street. Bible School at 10 a. m. Meeting for
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111 W. 45th Street. Telephone Pleasant 2960.

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for Worship, 11:00 a. m.

University Friends Meeting, 3959 15th Ave.,
N. E., Phone Melrose 7450. Religious discussion,
10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends,
affiliated with Five Years Meeting, 13th and
Irving Streets, N. W.; Bible School, 9:45 a. m.,
Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
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